6: McFee E-4,5 (1959-1967) 1972 NF6 Blackfoot NF6

An additional source of unearned income was provided when the Indians were declared eligible for Social Security benefits by an act of 1936 (U.S. Statutes XLIX 1936:620). This provided categorical aid to the needy, blind, aged, and the dependent children. In 1939, 91 old persons, 186 children, and 3 blind persons on the Blackfeet reservation received this help (U.S. Statistical Report 1939:15).

From about 1936 on, the impact of modern medicine began to be felt by the Blackfeet. The agency physician reported an increased desire for obstetric service, "an increase from an average of ten a year to 127 in the fiscal year for 1936" (U.S., Indians at Work IV, 4, 1936:39). A new hospital was opened in 1937,[10] and during the fiscal year 1940 a staff of twelve served 1,181 patients in addition to providing dispensary treatment to 5,204 cases. Five field employees administered to an additional 4,945 (U.S. Ind. Affairs Stat. Supplement 1940:82). C.C.C. nurses and Red Cross workers were also tending to the health of the Blackfeet (U.S. Sec't. Interior 1937:218). The medicine men were losing their hold. By 1959 informants reported that all the Indians used the Public Health Service hospital and medicines. Only a few medicine men were left and while they did some curing, they too went to the white doctor on occasion.

The tribal council attempted to further self-help improvement projects using revolving loan funds appropriated by Congress. The Office of Indian Affairs encouraged other enterprises by providing farm and home extension workers to advise the farmers and ranchers, and to organize women's community clubs for instruction in homemaking. The extension agents encouraged the growth of 4-H clubs to teach agriculture, stock raising and homemaking to the boys and girls (see reports in U.S., Indians at Work III, 12, 1936:43; and in U.S. Comm. Ind. Affairs 1936:179–184; 1937:211–217).

By 1941, the eve of World War II, the Blackfeet had made but slow recovery. The long-range economic problems had not been solved. They, like other Indians, were still leasing the land to others rather than using it themselves (U.S. Sec't. Interior 1941:451–452). The C.C.C. remained an important economic prop.

The war years, 1942–1945, had far-reaching effects on the Blackfeet. The C.C.C. program was suspended in 1942 (U.S. Sec't. Interior 1943:317), but several hundred young men and women served in the armed forces and worked in defense plants around the country (Ewers 1958:324). The "greatest exodus of Indians from reservations that has ever taken place" occurred during the war years (U.S. Sec't. Interior 1944:237). Indians were meeting other Americans, learning new skills, and seeing more of the outside world. Ready markets and higher prices for farm products coincided with increased rainfall to bring general prosperity to the Montana farmers and ranchers (Toole 1959:241), and the Blackfeet shared in this.

Like all past periods of activity and increased economic advance, this one met reversals after the war. The greater number of the Indians returned to the

[10] Reported under construction (U.S. Sec't. Interior 1936:175); all hospitals under construction in 1936 were reported completed in 1937 (U.S. Sec't. Interior 1937:234).

range from approximately $1.00 per hour. The estimated family income level for the Blackfeet Reservation as of 1959 was $2,700.

The governing body for the population is a Tribal Council elected by popular vote every two years. English is spoken by all but a handful of the older people. Approximately 4,500 tribal members live on the Reservation. Their residences are located principally in the Browning area, a community of about 3,000, fanning out to smaller towns primarily north, west and south of that community.

At the time of the nutrition survey 1,237 children were enrolled in schools on the Blackfeet Reservation.

Medical care is furnished by a Public Health Service Indian Hospital located at Browning which provides both inpatient and outpatient care. There are prenatal field clinics and special health services on a regular basis throughout the Reservation. In 1961 the average daily census in the Hospital was 25, with 1,334 admissions and over 20,000 outpatient clinic visits during the year. The predominant medical problems are obstetric, infectious and accidents. Table 2 lists the leading causes of hospitalization in the fiscal years 1961-1963 and illustrates the importance of respiratory and gastrointestinal infections. All but 24 of the children born on the Reservation in 1961 were born in the Hospital. Table 3, listing the leading notifiable communicable diseases, reveals the high frequency of gastroenteritis and middle ear infections. Table 4 lists the leading causes of death for the Browning Service Unit, with diseases of the heart and of early infancy and accidents contributing over 50 percent in 1961.

With the high incidence of infectious diseases the level of nutritional health is particularly significant in view of the relationships between nutrition and infection.

In 1961 there was a total of 266 births on the Blackfeet Reservation and no maternal deaths. There were, however, 9 deaths which fall into the perinatal mortality classification, giving a prevalence of 3 percent.

Reference

1. Hospital Data - 1962. Program Analysis and Special Studies, Division of Indian Health

TABLE 2. LEADING CAUSES OF HOSPITALIZATION FOR FISCAL YEARS 1961-1963, BROWNING HOSPITAL, BLACKFEET RESERVATION[1]

Year	Number of discharges			Percent of total discharges		
	1963	1962	1961	1963	1962	1961
Total discharges[2]	1,271	1,134	1,340	100.0	100.0	100.0
Diagnosis or diagnostic group:						
Deliveries	251	229	242	19.7	20.2	18.1
Influenza and pneumonia	124	108	102	9.8	9.5	7.6
Accidents, violence, poisonings	116	94	149	9.1	8.3	11.1
Complications of pregnancy	60	61	60	4.7	5.4	4.5
Gastroenteritis and colitis	57	44	75	4.5	3.9	5.6
Heart	55	21	28	4.3	1.9	2.1
Infective and parasitic diseases	53	37	60	4.2	3.3	4.5
Mental disorders	37	23	32	2.9	2.0	2.4
Skin diseases	26	19	27	2.0	1.7	2.0
Nervous system	24	4	12	1.9	0.4	0.9
Female genital diseases	14	28	26	1.1	2.5	1.9
Upper respiratory infections	9	17	27	0.7	1.5	2.0
Otitis media and mastoiditis	9	9	29	0.7	0.8	2.2

1/ Diagnoses selected were among the 10 leading causes of hospitalization during any one or more of the 3 years. Diagnoses listed by order of 1963 rank.

2/ Excluding newborns, but including other causes of hospitalization not listed in table. See reference (1) for source of table.

7: United States W-4 (no date) 1964 NPS Blackfoot NPS Piegan Montana

TABLE 51. CLINICAL FINDINGS IN CHILDREN 0-4 YEARS, BLACKFEET RESERVATION 164 128

Age (months)	0-11	12-23	24-35	36-47	48+	Total
Number	50	31	41	31	36	189
			Percent Prevalence			
Diarrhea	34.0	38.7	29.3	41.9	13.9	31.2
Respiratory diseases	20.0	54.8	43.9	38.7	38.9	37.6
Measles	18.0	58.0	65.8	67.7	66.6	50.8
Pallor	14.0	3.2			2.8	4.8
Poor appearance	16.0				2.8	4.8
Fair appearance	12.0	12.9	12.2	6.4	11.1	11.1
Good appearance	72.0	87.1	87.8	93.5	86.1	84.1
Dry hair	2.0		7.3	9.7	2.8	4.2
Conjunctivitis	2.0	3.2	4.9	6.4	5.6	4.2
Protuberant abdomen	16.0	3.2	2.4		2.8	5.8

the start of school in the fall, is one in which the incidence of respiratory infections is high in school children and could be expected to be high also in their preschool siblings. The frequency of a history of rubeola increased with increasing age, as would be expected, with 67 percent of children between 48 and 60 months having a history of the disease. Rubeola was not known to be occurring on the Reservation at the time of the survey.

Pallor was noted in 4.8 percent of the children, the majority of the cases being in the 0-11 month age group. This group includes those found to show iron deficiency anemia in the laboratory examinations. All children were rated on their general appearance, using the three subjective categories of poor, fair and good. Of all children 4.8 percent were rated as poor, 11.1 percent as fair, and the vast majority were rated as good in appearance. There were 8 children with conjunctivitis. No goiter was seen. Dry hair was noted in 8 of the total number of children, most of these cases occurring in those over 24 months of age. The results of the physical examinations taken together with the height and weight data indicate that the young children examined were generally in good health and showed no overt signs of protein, caloric, or nutrient deficiencies.

Clinical Findings - Pregnant and Lactating Women 125

During the nutrition survey particular attention in sampling and examination was directed toward pregnant and lactating women. Essentially all of the prenatal and well child clinics held on the Reservation during the period of the survey provided a sample of more than 10 percent of the pregnant and lactating women residing in the locale.

During 1961 there was a total of 266 births on the Blackfeet Reservation, of which 242 were delivered in the Browning Public Health Service Indian Hospital. There were no maternal mortalities, a 7 percent incidence of prematurity, and a 3 percent incidence of perinatal mortality involving a total of nine children, two neonatal deaths and 7 deaths among those 7-27 days old. 258 844 165

8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

Blackfoot camps. "When ten or twelve tents were together, we were sure to see six or seven women mutilated in this manner."[7] However, this severe punishment for infidelity was discontinued by the middle 1870's.[8]

Stormy as their marital lives sometimes were, Blackfoot Indians were fond and indulgent parents. Large families were common. Some men claimed to have fathered more than a score of children by their several wives. The pregnant woman wore a broad, adjustable rawhide belt as her time approached. It supported and protected her when she rode horseback or engaged in active work. Sometimes an expectant mother's labor pains came while she was riding with a moving camp. She dropped out of the line of march and two or three hours later returned to the caravan with her newborn babe in her arms. Usually, however, the birth took place in a tipi. An elderly woman, experienced in midwifery, gave the mother a decoction of roots to drink to ease her pains and facilitate delivery. While the mother grasped one of the lodge poles and an assistant held her around the waist the midwife attended to the delivery, then laced the mother in her rawhide belt. Sometimes the mother resumed her household chores the next day.

A portion of the baby's navel cord was cut, dried, and preserved in a beaded buckskin case as the child's primitive health insurance. The cases for boys' navel cords were in the form of snakes; girls' were lizard-shaped. The Blackfeet believed that snakes and lizards were never sick and lived long lives. The child was bathed and wrapped in soft skin. Moss or a soft punk served in lieu of diapers.

A few days after the birth the father called upon some distinguished member of his band to name the child. The name was carefully chosen because it was believed to have an important influence on the child's life. Sometimes it was the name of a respected ancestor; at other times it commemorated a brave or generous act of the bestower or of the child's father. Lazy

[7] *Travels*, II, 110, 117, 136.
[8] Bradley, "Manuscript," *MHSC*, Vol. IX, 271.

11: Goldfrank E-4,5 (1939) 1966 NF6 Blackfoot NF6
Blood

children of the poor. At birth, the son of a rich man was placed upon an otter or a weasel skin. The poor man's child had to be content with a buckskin bag. Pointed Plume was initiated to many ceremonial objects for which large and handsome payments were made. The list is impressive: forelock of the Long Time Pipe; weasel-tail suit, a partnership in the Horn Society when he was only fourteen years old, and many ceremonial paintings to insure long life and prosperity. He was rarely permitted to leave his home and was never entrusted to any white school.

Ned Sloane, the son of a white father and an Indian mother who died when he was born, could boast of no such honorings. Deserted by his one remaining parent, the boy spent his childhood in the care of his Indian grandmother, visiting from relative to relative. "All of them treated me like a son," he said, but none gave him any substantial gift—not even his famous uncle Long Tail-feathers, owner of many powers, though Ned and his grandmother shared his home for years. At the tender age of seven, the youngster was sent to the Dunbow Industrial School, more than a hundred miles from the reserve. In the eleven years he "studied" there, he had four visitors.

Each member of a men's society hailed his fellow-member as *taka*, a term of friendship that frequently implied a greater degree of affection and loyalty than was lavished upon a close relative. Even after the buffalo had disappeared and the hunt was a thing of the past, these societies persisted; they still remain a great force for solidarity among the Blood. But within their membership social differences are clearly recognized. It was the rich men's sons who became the leaders because they could buy the more expensive bundles.[*]

Long before they were eligible for membership in such organizations, young children were well aware of age differences. Very consciously, they sought their playmates within a limited group. But even within this group, the children of the rich formed an inner clique which set them off as a snobbish elite and at the same time protected them from the envious assaults of their less fortunate comrades; not unexpectedly they chose their *taka* or special friend from their own social stratum. Pointed Plume says,

> I had a number of boy playmates. They were *minipoka* like me. Buffalo Horn was my special comrade, but Wolf Tail and Painted Arrow were also close friends.
>
> Buffalo Horn, like me, was a *minipoka* and the only boy in the family. It was much easier to play with another *minipoka*, for when we were teased by the gang, I and Buffalo Horn could stick together. Also my family felt that Buffalo Horn was a fit companion for me. He came of a wealthy family and was a favorite son.

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[*] Maximilian, *Travels in the Interior of North America*, p. 256, for the buffalo period.

12: Hanks & Richardson E,P-5 (1938, 1939) 1966
NF6 Blackfoot NF6
Northern Blackfoot

561 571 [602] iority, tempered, to be sure, by bonds of affection between members of a family, yet finally secure only in the company of one's equals, the comrades, who were for the most part outside the kin group.

Generation

561 602 601 593 561 As seniority ordered the relations between males and to a lesser degree between females, the concept of generation was the more important one ordering the relations of Northern Blackfoot women to each other. With the exception of the sibling terms, which differentiate older and younger than ego, the basis for social relationships was fixed by generation. Three main types of relationship may be distinguished: (1) Mother-daughter relationships implied sacrifice by mother for daughter and obedience by daughter to mother's commands. A mother sent her daughter with a tipi made by her own hands to her first husband. She had also made moccasins for her future son-in-law and his parents. [844] At the birth of her daughter's child, she was a prominent figure in helping at the delivery. (2) In the absence of a mother, the older sister fulfilled these obligations, but in general the relations of older to younger sister required more reciprocity than was the case with ego's relationship to her mother. Once the younger sister reached a position where she had means of repaying, she was expected to repay in various ways her older sister's kindness. [595] Such cooperation was the ideal, and a Blackfoot argument for sororal polygyny held that blood sisters made a more harmonious household than unrelated co-wives. However, in practice the older sister often sat leisurely in command of her husband's household as the "sits-beside-him wife" while her younger sisters performed the arduous work in the tipi and cared for the children. 603 561 (3) The relationship of grandmother to granddaughter was typically remote, somewhat reserved and distant as before all elderly people. Grandmothers, however, made a practice of befriending and maintaining warm, affectionate relations with one or more of their grandchildren. Thus nearly every child could count on warmth and devotion in at least one of the austere old women.

561 601 These generations are conceptually arranged in two different ways. All women of a mother and daughter line arranged themselves in biological generation terms. In addition there is evidence for counting generation in a second way, which fixed the relationships to the lateral lines. After ego's marriage cross-cousins on the mother's side were all called "grandchildren." At this time also the wives of this line of mother's brothers were no longer called "mother" but "daughter-in-law." On the paternal side father's sister [178] was called "grandmother." Our older informants state that the female descending line of this woman was also called "grandmother." Today, however, the descendants are called "older sister" or "younger sister." The term "grandmother" is, nevertheless, in keeping with the practice of calling

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278 Samples of the pulverized plant material from two separate bundles have been identified as the flowers and leaves of new birch suckers (Betula occidentalis). Informants bear out this fact and explain that a decoction [778] of this material is taken as a drink in the event that the power of the bundle to stop conception fails.

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278 Informants have identified at least three other plants which were used to cause abortion: Anemone multifida, "crooked stem", and Draba incerta. [778] As far as we know, though, they are not associated with any bundles.

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278 On the topic of childbirth, the plants listed below were used to induce and/or speed delivery.

ACHILLEA MILLEFOLIUM

An old woman would brew the leaves for a woman that was going to have a baby. When she drank it, she started having pains and as the pains got worse, she would drink more. Then she would deliver.

The brew is also drunk to expel the afterbirth. The pattern is to drink it and rub it on the affected part.

ANEMONE PATENS

The plant is boiled and drunk by women to speed delivery.

CAMASSIA QUAMASH

The women will drink the decoction of the root to induce labor.

HIEROCHLOE ODORATA

A tea of sweet grass is taken to stop vaginal bleeding after birth and to help expel the afterbirth.

ARTEMISIA CAMPESTRIS

[847] Women will drink the decoction of the leaves to abort difficult pregnancies.

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POPULUS TREMULOIDES

The bark was scraped and the scrapings brewed for women about to give birth.

"COCK-TAHS"

The infusion of the root was given to women in the preliminary stages of labor to speed the birth. The baby was bathed in the solution right after, which gave it additional strength to survive.

OSMORHIZA OCCIDENTALIS

A drench of the infused root was taken by women to induce labor.

SELAGINELLA DENSA

One old lady used the decoction of the plant to induce labor while others used the plant to expel the afterbirth.

PYROLA spp.

Women would drink the infusion of the leaves and root to expel afterbirth.

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[843]
[757]

LYCOPODIUM JUNCEA

Pregnant women drank a decoction of "oot-squeeks-ass" (blue sticks) for symptoms resembling heartburn.

[847]

PHYSARIA DIDYMOCARPA

Women would drink the infusion in small amounts to abort.

20: Hungry Wolf I-4,5 (no date) 1980
NF6 Blackfoot NF6
Blood

This is what my mother learned about restrictions during pregnancy:

"When a woman first knows that she is pregnant she has to deprive herself of many things that she is used to doing. For instance, she is not allowed to eat certain foods, like heart and innards. The old people say that this will discolor the mother's face. If she eats leg muscles they say she will have cramps. If she eats brains, her child will have a snotty nose. And she cannot stand in the doorway of her home to look outside. If there is something she wants to see outside, she has to go all the way out and stand there, not in the doorway. If she didn't go all the way out she would have hard labor, they said. Those old Indians were very strict with their beliefs. Nowadays we would say they were superstitious. Back then it was just their way of life."

My grandmother, AnadaAki, told me this story of her first childbirth:

"When I first thought I was pregnant I just looked at the moon, and I started counting from there. I counted nine moons, and on the tenth moon I went into labor. Some women have a real hard time, and others find it easy. Myself, I went into labor at night. I kept on with it all the next day, that night, and on through the morning. It must have been near noon when my baby was born. We just had our Indian doctors around, and they made brews for us. One of these doctors was called that final morning. My husband gave him his pick of the horses, for payment. When he had picked out his horse he came right in and prayed for me and doctored me. After that I started to feel good and cheerful.

"Right after the baby was born and taken care of, my mother started to clean me. After I was cleaned she started massaging my bones back into place. I was given some broth to drink and then she laid me down to rest. That first baby died because in the excitement my mother cut the navel cord too short and air got into the baby's stomach and killed it. If

844 845 759 I had been in a hospital they might have operated and saved it. There was no Indian doctor right there to help. They have a lot of good herbs and medicines. Too bad modern doctors don't learn them and use them. If they did it would be very good."

846 By my grandmothers' ways, when a baby is born it is bundled up right away in old rags. The girl's mother would save old rags for her daughter beforehand. Of course, they were cleaned rags. The baby would be dressed like this for the first thirty days, and the mother, too. She would continue to wear the clothes she used during her pregnancy. She usually stayed with her own mother during this time, away from her husband. No sick person could stay around the home where she was taken care of. She didn't do any heavy work during those thirty days.

846 783 During this period of confinement the new mother was bathed and given a cleansing ceremony every four days. Her mother would wash her and then cover her up with a blanket. She was made to sit by the altar, where incense was made. The incense went up under her blanket and purified her body. My grandmother, AnadaAki, still went through all this in her time.

846 To bring the mother's body back to shape, in addition to massages, she was made to wear a "belt" or girdle of rawhide. This was wide enough to cover her abdomen, and tied firmly. She did not use pins on any of the rag clothing. She tied her baby's rag bundle together with buckskin cords. This was kind of a trial period, to make sure everybody would survive [165] the new birth. In those days children often died in their first days, and it was not unusual for mothers to die from childbirth, too.

At the end of the thirty days they would move camp, the mother would be cleansed once more, and they would get dressed in their new clothes. Usually the child got a new cradleboard.

man-sage in the nose and mouth of their kill to purify. That makes the meat taste good. Any offering we make to Sun includes man-sage. 824 [783]

Oki, a woman uses woman-sage in the same way. A handsome woman will bathe with it and use it in her hair. For an easy birth, she will chew on it. She will use it for perfume and to keep herself from sickness. [782] [515] [844] [302]

Oki, my father always prayed while picking medicine plants. He kept all his curing medicines tied up in little buckskin pouches. There was no writing on them; he used different-colored beads to tell apart the few bags he didn't know by the way they looked and smelled. Sometimes he would show them to me and say, "I will use this for coughing, and this for hemorrhaging, and this for swelling." He put sage in with them to keep them pure. My father taught me a lot of his medicines, but I have lost most of them. Nobody was interested, so I have lost [forgotten] many of them. [751] 278 [415] [211]

The following list will tell you about some of the plants used as natural medicines by our People. The given uses were commonly known in the past, and are still relied on, at times, today. Many more uses were known only by certain persons in the Old Days. 278 824 [178]

ALUMROOT (*Heuchera americana*): A plant with blue flowers and many roots, it's called "dry root" by our Old People. It used to have a number of medicinal uses. [137]

The roots could be boiled and drunk hot for stomachaches, cramps, diarrhea, and sore throats. Cooled, the brew served as a wash for sore eyes. The leaves themselves could be chewed and applied to sores and swollen places. 757

Even horses benefited from its curing powers. A horse with a cough would be thrown down and tied, and the root-brew poured into a tube stuck into its mouth. To treat their saddle sores, the plant leaves would be mixed with fat and boiled in water. 232

applied as a poultice to boils. Covered with a bandage, the seeds dried up the boil, which pulled off when the bandage was removed. The roots of the rose bush could be brewed into a bitter, red-colored drink to treat diarrhea. 757 824

CUT-LEAVED ANEMONE (*Anemone multifida*): This plant is called "looks-like-a-plume," because of the wooly tops of its fruiting heads. This wooly material was burned on a hot coal and inhaled for headaches. 824 757

INDIAN HEMP (*Apocynum cannabinum*): Known as "little blanket" or "many spears," this plant is usually found in dense brush and on high cliffs. The roots were brewed to make a laxative or a hair wash. The dried leaves were sometimes smoked. 824 757 515 276

LARKSPUR (*Delphinium*): Known as "blue leaves," the leaves were brewed for kidney troubles; the brew also made a good eyewash. 824 757

LOCOWEED (*Oxytropis*): These plants are known as "rattle sounds," because the ripe seeds inside the pods rattle in the wind. The leaves were chewed and the juice swallowed for sore throats and for coughing spasms in children. A brew was also made to treat sores on the head.

MINT (*Mentha arvensis*): The leaves of wild mint, or "strong smell," are still brewed into a popular tea, which is especially good for upset stomachs. When chewed and swallowed, the leaves are effective for chest pains. 824 757 [272]

OWL CLOVER (*Orthocarpus luteus*): These plants were given the name "dye" because they were boiled with porcupine quills, feathers, and skins to dye them red. The blue seed pods that form after the yellow leaves fall off were boiled into a drink and given to adults with chest pains and to children with constipation. 824 386 757 824

PRAIRIE CROCUS (*Anemone patens*): This plant came to be known as "early old man," because it matures and dries up quickly. The small root of the plant is still brewed and 824 844 847 757

[p. 187-A]

drunk to ease delivery at birth or to bring on an abortion. The crushed leaves used to be bound to itchy parts of the body. 844 847 757

PRAIRIE SMOKE (*Geum triflorum*): Called "lying on its belly" because its roots grow along close to the ground, it is still dug up, scraped, washed, and then crushed and boiled to treat sore throats, as well as sore, swollen, or snow-blinded eyes. The roots can be crushed and mixed with melted grease to treat sore gums, or mixed with melted kidney fat as a drink to treat ulcers. This kidney fat mixture can be applied to body sores such as chapped lips, blisters from riding, and sore nipples from nursing. The leaves are also brewed for a person spitting blood. Finally, ripe seeds gathered from the white flowers can be crushed to make a perfume. 824 757 752 303

PUFFBALLS: Known as "dusty stars," these fungi are thought to be the remnants of fallen stars, which dot the Prairies. The puffy substance, used to catch sparks, was an essential part of fire-making kits. Puffballs were also held against bleeding noses to stop the flow, and applied to cuts on horses. The yellow contents were brewed for a drink to treat hemorrhage. They were also used as a compress for hemorrhoids, and by women while menstruating. 821 824 372 757 232 757

SAGE (*Artemisia gnaphalodes*): "Man-sage" had many uses in addition to those already cited by Atsitsina. The basis of a decoction for treating coughs, its leaves could be chewed to stimulate appetite. It was also a main source of "toilet paper" in the Old Days. Burning leaves created a smudge to drive away flies and mosquitoes; soft leaves placed in nostrils checked bleeding. And it sometimes was added to dried meat for seasoning, although it was not actually eaten. 824 [757] [261] [514] [751] [757] [263]

SAGE (*Artemisia frigida*): "Woman-sage," which grows together with man-sage, was used by women in the same way men used man-sage, except that women used it addi- [137] [841]

[p. 187-B]

wash by people with curly and kinky hair to cure what they considered their undesirable appearance. 515 826

YARROW (*Achillea millefolium*): This plant was also called "having a pine stem." Chewed white flowers were used to poultice swellings, including mumps. Leaves were brewed for liver ailments and hemorrhages, and horses with sore eyes. Several cups of the brew were said to help speed up labor during childbirth. The leaves were sometimes used for a special incense during Beaver Bundle transfer ceremonies. 824 757 844 782

OTHER USES OF PLANTS

Besides food and medicine, our Old People found many day-to-day uses for various parts of plants. 824

TOBACCO that our Old People smoked was a mixture of commercial tobacco and the leaves of the bearberry plant (*Arctostaphylos uvaursi*). This plant was also called *kinnikinick*, "that which is mixed." Although it grows on the prairies, only the mountain variety is used for smoking; the prairie kind smells like grass when it is burned. 276 [137]

Bearberry leaves can be picked from their low-growing shrub throughout the year. The leaves are separated from the stems, and then dried, crushed, and mixed for smoking. They are more properly prepared by first washing, to remove the bitter taste, then greased with kidney fat and placed in an oven to dry. This is called "frying your kinnikinick." The fried leaves are placed in a cloth bag and crushed into smaller pieces, which are then stored in special bags made from the skins of unborn fawns and buffalo calves. [415]

BEADS were made from the dried fruits of a number of plants, including silverberries, rose hips, and juniper berries. These beads were 824 [531]

[p. 189-A]

33: Bradley G-3 (1871-1877) 1923
NF6 Blackfoot NF6

602 face until they had passed by. The same rule of etiquette applied to parents who were *mah-oh-tahn*, that is, who were related by the marriage of their children. Thus the parents of the husband were mah-oh-tahn to the parents of his wife, and the reverse. This is a happy word for which we have no equivalent in English and a chance is thus presented still further to enrich our language.

DIVORCE

586 Divorce was common and rested only upon mutual agreement. The wife, if dissatisfied, might return at will to her father's lodge, or the husband might for a similar reason send her back. The parents also or the brother-in-law might reclaim their daughter and the husband had [626] no redress. This was frequently done temporarily as a check to brutal treatment or an incentive to a lazy husband to better provide for his wife. This right ceased after the wife had borne children. In all the above cases of separation the husband was entitled to the return gifts [626] made before the marriage. The ease with which a wife might leave her husband greatly abridged his power over her and constrained good treatment.

CHILD-BIRTH

● 844 The Blackfeet women were very easy of parturition, a week sufficing in ordinary cases to restore them to perfect [846] health. Indeed, very frequently they would occupy themselves with their customary duties the following day and not a few instances are mentioned where they have been overtaken by the pains of child-birth on the march, and, after a couple of hours' delay, would resume their places [145] in the cavalcade. It is unquestionable, however, that such early resumption of toil (rendered necessary by their nomadic life) brings on age prematurely and has much to do with the haggard, miserable appearance of most Indian women who have passed the meridian of life.

CHILDHOOD

854 Soon after birth the infant was laid upon its back upon [824] a piece of bark of suitable length, or rolled firmly in un- [237] dressed skin, in which condition it passed the first year of its life.

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
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said „Do not give it to me", then he would give it to him in a hurry. A Brave was a person with whom everything was reversed. He was a person with whom everything was most reversed. What belonged to one Brave [that means: what is said about a Brave in general], that kind of people they were all. The Braves were people with whom everything was reversed. [When] they had done dancing, they separated. They took each of them their own things with which they had danced. The same way [as the Doves did] they [the Braves] would move to the mountains. And four times in one summer were their dances, and then they separated. And the dogs are scratching the ground [after having eaten] [that means: the story is at an end].

[Cf. Grinnell blt 222 sq., Wissler-Duvall mbi 105 sq., Mc Clintock ont 449 sq. 455 sqq.]

Child-birth.

539 844 Omík apatóχts akéks niáksists-istomaiks okóauaists mátsitaipsts-istsistomiuaiks. Saá´χtsi itauápi-539 omoaiau. Staíkiks únnoauaiks okó-844 auaists ánnimaie aitapóiau. Nitúyi 343 nitsitásapiomoàii. A´istaistòmis, piχ´ksúyi ksistsikúyi itáikamotàii. Iχ´tsáiitaipsistsistomiau akéks okó-

Long ago women, that were about to give birth to a child, did not give birth to it in their own lodges. Outside [of their lodge] there was a shade built for them. Some [of the women] went to their fathers' lodges. In the same way there was a shade built

auaists, omá níuau ki manikâ´piks áistunnoyii mánistsistomaiks. Apntóχtæk áuaniu, iχ´tsáuæskunatapsiau manikâ´piks, istotaitsípisau mánistsistomaiks.

for them [near their fathers' lodges]. When they had given birth to a child, they were safe after nine days. The reason why the women did not give birth to a child in their [own] lodges, [was that] the man and the young men were afraid of those that had just given birth to a child. The ancient people used to say, [that] the young men were not strong [would have no endurance], if they entered in a place [where there were] women that had just given birth to a child.

[Cf. Wissler slbi 28.]

Marriage.

Á´kai-Pekàniua matsoápanikâpiks, ákoχkèmisau, mátauaitakìuaiks. Omí níuai, otáinakûsimmòki, otánnyai ákàksinaiin. A´moia matsoápii otsináni ákoχkænoχkotsìu otánni. Ponokâ´mitaiks áχsiks ákoχpoχkanauaχkiskuyiuaie. Kanáitapiua ákstæmaksinìm, áiaua áχkiskumoau. Ki áksksinoau, otsitsoápsi. Ki omí maáχsi ákatsksinoàin, otsínaiis. Ki omá manikâ´piu otákoχkspummok únni. Nitúyi ákanistaχsii ponokâ´mitaiks ki ámoia pínpì otákomatskaχtaksists. Nitúyi kanáitapiua ákaniststsinoyìu, omí manikâ´pi otomátskaχtaksists. Omá saχkínau omí otoχkéman uyínnaiks nitúyi ákatanistoχkotsiu. I´soχtsik omí otoχkéman mátsàpsis, mátakstuyi-

The fine young men of the ancient Peigans, when they were to marry, never asked for a wife. The daughter of the chief, that had to have him for son-in-law, would be dressed up. He would give all the finery, that belonged to him, to his daughter. He would send all good horses with her. Everybody would know, [that] a certain person had a wife sent to him. And he would be known, that he was a fine man. And his father-in-law would also be known, that he was a chief. And the young man would be helped by his father [to give presents to the chief who was to be his father-in-law]. The horses and the other things, that he [the future